thought developed, all of them taking account of religion and some of them with very strong religious elements. There was what Westerners usually call Confucianism, with its three leading exponents and formulators—Confucius, Mencius, and Hsiin Tzu. There was Taoism, advocating a type of society so simplified that it approached anarchism, and with speculations concerning the nature of things which ever since have fascinated many and were long both an excuse for and an incentive to the search for a means to immortality and for the transmutation of metals. Mo Ti advocated a theory for the organization of society upon the principle of universal love and found justification for it in what he believed to be revealed in nature and in the writings and experience of the ancients—the love of God for men. He was followed by two schools, one of which stressed the f eligious aspects of his teaching and the other his methods of reasoning. The Legalists wished to govern society by drastic regulations strictly administered. Other schools and independent thinkers of the Chou which have been named earlier do not need even to be mentioned here. The era was one of active and creative thought in which religion could not fail to be involved.

The latter part of the Chou was also a time of political and social turmoil and transition. When the dust had settled what were in many respects a new state and a new society had come into being. Ch'in Shih Huang Ti attempted to reorganize China on the theories which had proved successful in his native state—those of the Legalists. When the brief course of his dynasty had been run, leaving behind it momentous permanent results, the Han followed, won for the Empire a comparative

stability, and placed an indelible stamp on the institutions of China, tinder the Han Confucianism, greatly modified by the influence of other schools, was eventually established as the philosophy of the state. Taoism, however, continued potent and often numbered among its devotees persons high in court circles. It became something quite different from that disclosed in the great classics it inherited from the Chou. The other schools of the Chou gradually died out, but some of their writings survived and were not without effect, often very lasting and profound, upon the subsequent life and thought of the Empire.

When the Han dynasty went the way of all flesh, approxi-